

M1521  
Saturday, January 11, 1969  
Barn  
Lunch  
and  
Sunday, January 12, 1969  
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Lunch

Saturday Lunch

Mr. Nyland: We'll assume now that I just came back from California, although it is a little strange—I was here already last evening. I'm sorry that Robert and Bruce were not there last night. We talked about responsibility, which I think should be shared by more than just two people, and the remark that Bruce made at last Tuesday's meeting was quite correct. I think the way Paul expressed it—in saying he worked as if I never would come back—that, I think, was a good note. Because that was the impression I wanted to create before I left. I'm back sooner. Maybe you didn't expect it. But, let there be no mistake about it. I am back. So, in order to eliminate all further misunderstanding, I will be here every Saturday and Sunday for lunch.

We will work together. I only explained last night ... as a question of privacy, it has to be recognized by several you. There are of course always, among a group, people a certain number who do understand and for whom sometimes what I say is not meant. Each person should have his own Conscience; they should know what applies and what doesn't, and if it doesn't apply, don't feel hurt.

Of course, I have my reasons why I say certain things, and that it must be based on certain indications which I know about, or which I feel. And it is that general attitude, I believe, that you can recognize without even having to understand all of it. Because I don't believe, and I don't expect you to understand it. At the same time, you know what the intentions are as far as Work is concerned with us together—the Barn, the ideas, and your life. I hope you will never deviate from that. I hope you will continue to have the wish to find out what is your life worth—that is, the value you have to place on it. At most, you can consider, if you want it, these kind of

ideas during a period when you partake in them. Like coming to the Barn, it might not last for you. That is, you may after some time decide to do something else. You may, in your life, be placed somewhere else so that then the Barn life for the period that you were here becomes a little bit small in comparison with the rest of your life. So consider it, if you like, a kind of a temporary affair. And at the same time, when one experiences it and the Barn can give you something, it will then be possible for you later on to remember it.

And this is what I really wish: That for all of us, these kind of periods are significant. It's very much the same when I come to the West Coast and I haven't been there for some time, the period that I am there then for them becomes of value. I talked about that last night a little bit. Because sometimes I do not know if you know what you are doing, and sometimes I try to help you; and maybe at times in such a way that you don't like it. It doesn't matter very much to me. I think as far as the truth is concerned, you must know that I try to represent it. It does not mean we have all ... we have to agree. Intellectually we even may differ and there may be different aspects which I don't see, but emotionally us as a Group, there *never* should be any question.

Emotionally means the sincerity with which one wishes to Work, and on that basis we can meet. When that is there, it doesn't matter if we don't know certain things—how to execute them and not even to be able to behave physically in a so-called 'right' way, and that also regarding ideas or that what comes to one's mind in explaining what we are doing, or rationalizing our behavior—then in that we may have different kind of opinions, it need not disturb the Group as a whole if they wish to Work together. And this is what I would like you to know: We are here for a purpose. Each one of us has to find out what his relation is to that purpose. And I hope only that the purpose is clear. I've said it so many times: It will help you to become a Man in life—not in this Barn. This Barn is very temporary. It can help to equip you. You can learn from being here and as I say, you may leave; it doesn't make much difference then, provided you got something out of it and that you look back on this particular period, or whenever you are here, as something that was very much worthwhile.

But if it is worthwhile, that depends on you entirely. Never mind the kind of criticisms you might have during such a period and the difficulties you might have of being able to get along with each other and the trouble it will cost you, every once in a while, to submit to certain rules. Because, if you are actually opposing them, it means you're not through with them as yet; and it really is necessary, then, to submit sometimes to such things—like being here early enough—and

not to drift in and out, and to be responsible for whatever work you do and to make sure that that what you are doing is done as well as you can; and that whenever you use any tools or in general the appearance of the Barn—the cleaning up—all such processes, they belong to you *now* and for which you can take the responsibility if you want to, and then you can learn so that afterwards you can be grateful.

That's the whole purpose: to prepare one for life. And you are facing life's conditions; they are not the same as the Barn, and the people you will meet are not the same as this kind of a Group. But you have to face them, the same way as you have to face the particular difficulties that are in your way now in this kind of Work.

I'm very glad to be back. I'm almost certain you will know definitely that I am back. I will not hesitate one moment to tell you what I think when I believe that something is not quite right.

#### Sunday Lunch

Mr. Nyland: This is a continuation of M1521, and it is for lunch on Sunday. What is the date? Just a minute ... Sunday, January 12th.

Well, compared to yesterday, to use a phrase that Gurdjieff used once when he had a group in New York and the following group there were very many more people, and he called it with a very much 'increased auditory,' so here we are with a large 'auditory.' I'm glad we're still here in the kitchen. It's difficult for me to see you, really, because I see a great many backs, and sometimes when one wants to say certain things you have to see what the impression is, created on the face of different people. Particularly when I want to say something that concerns really me.

Because since I'm back, I have a very definite feeling that within the next three months I would like to have certain things better established. I started to say something about it yesterday and perhaps it will be a little repetitious, for those who were not here yesterday ... although we make tapes and you can always listen to them, it's again about the place of this Barn and this work here, in ordinary life. I said certain things about it, that being here for a certain period of your life—it doesn't matter how long; two months, maybe two years—I do not know how long it will last for some of you when you have to go back in life and have no chance to come here. But don't let's make a mistake, that when you come here that you're out of ordinary life. You're in the midst of it. All you do is to spend some time here for a very definite purpose.

So a person has to remember that he is a creature living on Earth and that on Earth he has to extract, from whatever there is in his surrounding, everything that is possible for him to use for the fulfillment of his ordinary life on Earth; so that when he comes to the Barn or has contact with the different people of the Group where the people in a Group of course have a certain specialty of being interested in ideas of a spiritual kind, then it is not entirely fair to say, “I don’t like the Group because I’m not in ordinary life with them,” or “I cannot talk to them because they, in that Group, either don’t know—they are not as much alive as the people in ordinary professional arrangements that one must make—or there is something wrong with them.”

Because if you come to that kind of a conclusion, there is something wrong with yourself. A person must know that he has to take whatever he can wherever he can take it, and whatever quality he thinks is needed. This is a consideration for *each* person who wishes to grow up, and at most what we can get out of this Barn—this association, this working together—is a stimulus for you to face ordinary life with something that ordinary life does not give you.

Now, it’s quite possible that ordinary life appeals to you much more, and that many times you feel that the people you associate with are not worthwhile enough for your taste. To whatever extent you think it is necessary to go and have other kind of friends or be interested in a variety of different things, not necessarily Gurdjieff—and you know how often I encouraged it, that you keep on reading and comparing and that every once in a while regarding Work, that it may be useful even to try to explain sometimes to those who are your friends but not interested in Gurdjieff—that you then perhaps could profit by that kind of an attempt you make.

But you have to be very clear about what is most important for you, and I do believe—and I still will remain in that same kind of a state of belief—that Work on yourself is much more important than anything else you want to do in life as a whole, that it is entirely different in character from making money or having a position, or excel in your profession. It’s entirely different from different kind of interests you have artistically or philosophically or scientifically, or being able to use certain words that are acceptable by the Hasnamussian faculties. Whatever it may be that you interested in, that what is your interest at the present time, and about which we talk, is paramount—that is, the development of yourself in a different direction from any one of the three centers you have now.

And therefore don’t make a kind of a mistake of thinking that being here prevents you from having something from ordinary life whenever you might even be interested in that. I have no

doubt that a person after some time can come to the conclusion that he has had enough of this and he doesn't want the Group to be the way it is and that perhaps he would like to change the Group. I think for such a person the answer is: You change and you change the Group, and if you feel that you can do that, at least you can gain. And if you don't want to do it, go. Don't stay. Because if you do stay half-heartedly, you affect other people who want to be full-hearted, and you have no right—not in any way whatsoever—to influence others; even when *you* think that certain things are not right that then you try to convince them that they are not right at all, they may not be right for you and that's all there is to it—they may be very good for others.

It is difficult to work together. It's difficult from the standpoint of coming from such different surroundings. And you bring constantly to this whatever *you* are—with everything that is your 'former' life, as it were—and you cannot help that. In an unconscious state, we're not reliable at all, and we are not uniform. If it is even one tree, there are many thousands of leaves, all of them different. And this you must understand: that when you come here, it is not to equalize yourself; it is to find the trunk of the tree, not to stay all the time in the leaf. When one is here, you manifest in a certain way. When there are 100 people, all manifestations are different. They differ because of their different kind of, let's call it, 'education.' They also differ for each person. None of us is alike. And you yourself—and all of us—are not the same during the whole day. Because we are susceptible to all kind of influences from other people around us; and sometimes you are a little critical, and a certain remark and you're back again to another kind of a state; and this varies before lunch, after lunch, dependent on what you are doing, the thoughts that happen to come to you by accident—*happen* to come—and you think about it: you feel sorry for yourself, you are elated, you're tired, you're lazy. You're all kinds of things under the Sun during a whole day, so how would it be possible to have one conglomeration of similarity.

That is why we talk every once in a while: to bring you all together to one point: What is important in your life, and what do we really wish. And whatever then you might be doing and going to do or have done, or whatever you have to face tomorrow in daily life professionally or in your personal relationships, that there is something left maybe that you can remember of an aim for yourself. And that aim is in regard to your Conscience: to become really what you must know for yourself you ought to be. And the more one starts to Work or is interested, the more you will find out how little there is that is even permanent in you that you could rely on; and that

you change in accordance with how the Sun shines on the leaf and turns it one way the other, and you're carried by the wind and when it finally is over, you're on the ground and you get destroyed. This is the kind of thing that we ought to remember. And whatever we now are here simply talking, just a little bit of that something ought to be in you.

And here we are in the Barn, and I talked yesterday about responsibility. Responsibilities will always be with you in this place. It does not mean that you can discharge it, and I do not mean that your attitude is wrong. I think there is willingness; of course there should be, otherwise you don't come; your reasons for coming may be a little different, but fundamentally there is some kind of a definiteness in you, that you want something. And I hope of course that you get something, but you have to learn, and you have to know, that the behavior is at the present time still a little bit below par.

I started by saying it yesterday and also Friday evening, and I said that I will remind you many times, and I will have infinite patience. Because many times I say the same thing in a few different words, but the kernel is always essentially correct. That is, "Where are you as a human being wishing to grow up, and to what extent," at times at least, "do your manifestations correspond to what the reality is." In that you fail; and we all do; as we grow, we find out; as we grow up, maybe it becomes a little bit more difficult because you become crystallized and more is necessary then to undo that crystallization, and more efforts you have to make.

So, what will I now say about your behavior. What is it that you feel that you have contributed to the Barn, and Barn life as a whole, this morning. I sit in my house, of course. You know I have asked to have privacy. I am glad I can get it, and at the same time I'm terribly concerned about everything that goes on. And of course I would like to know it, because maybe something can be done either to help it or to clarify.

Let me talk about the Barn first, with all the difficulties there are and everything that is almost, at times, 'against' us. When I sit in the house, I would like to know who's here. I've asked several times that I get a list almost within half an hour—when it is more or less certain that people are here who are coming—and their names. I don't want it on a little bit of a sheet of paper that I can't read it. I would like it to be, let's say for *this* day—not mixed with yesterday. I don't like certain things to be crossed off—which have a meaning or no meaning. Just a list, a simple list assigned to someone who for that day is responsible. It may not be the same person who collects money; that's another question; that may be due to someone who has to collect it

and then may want to take a list. Robert and Bruce may want a list of the people to know who was here. The different people who can take responsibility for that should actually stand out, and they should say, "I am responsible for that list, to be given to Mr. Nyland in the right way when he wishes it."

When money is collected, I don't want to have a bunch of dollar bills just put on my desk. It is not right. You take the time to put it in good order. It's a very small thing, but you don't think about it. There are certain forms of your behavior that you have to consider a little bit more, really, so that one could say, "Am I on the road to Consciousness. Are my manifestations in line with an ideal I have."

The reason I asked Robert and Lynn to sit next to me is because of responsibility at the Rest House—or the Guest House or the hotel. It has gone on for a little while a little bit wishy-washy; and it can be explained very well because the conditions were not always conducive and it was sometimes a little unsanitary, sometimes a little bit too primitive, and sometimes it couldn't be helped because there were also people who couldn't understand it. Both Robert and Lynn are willing to take the responsibility for that house, and I will help them as much as I can and encourage them. And now, whatever there are as rules of certain things that are necessary—and not too many rules, I hope, but in any event a few—you have to live up to it. Last night you had a meeting. It is understood, by those who are permanent, that they have a responsibility for the maintenance of that place. And that is not a question of being paid for it. You have to do it at the time that your professional life will allow. But it depends very much on your attitude and wanting to do it for the sake of a community life, and not to be selfish; and to consider that you get certain things and that of course you have to give certain things. Because otherwise you don't belong there. And exactly the same as what I said yesterday, if you don't understand the purpose of this Barn, you don't belong here either, and I will not hesitate to ask you to stay away.

But of course that is only a little bit of a judgment, perhaps, on my part. And I will not do it that easily, but nevertheless I will keep it in mind. I'm not a German autocratic creature. I am not interested in a law and no life. I'm interested in life first and then, dependent on an aim, a certain direction has to be given every once in a while to remind you. I will be obnoxious for some of you, and at times you will consider me a pest; but it is all right with me because there is an aim that I think we can agree on, and to the extent that you're willing to understand that, to that extent you will be of value to people here, and of value to yourself. The ultimate aim is, of

course, yourself. But, that what you are engaged in with others becomes important as a stepping stone towards what you will become.

So, let's try to straighten a few things out in accordance with ordinary life and ordinary decency; with respect, with responsibility, with that what you feel conscientiously that you owe, that you come and you behave then in accordance with it. And again, I say it is not a question of your intelligence, and it's not how brilliant you are; it is how deep your feelings will go for this kind of an aim, and to what extent you understand what is needed for a *group* of people to be able to work together. When that can be understood, it will be marvelous if actually you could produce a level so that people coming will find that level and may be sometimes surprised. And people who are here and cannot find a level, they will automatically be eliminated because they will not feel at home. It may be too bad for them, and I am of course very sorry for anyone who tries this kind of work and finds that he or she cannot do it; because I do not know what the reasons are: not enough time, no interest, going over to something that's a little easier, or whatever it may be.

I hope you understand now what I say, because it is very important to me for the maintenance. I would like this Group to continue. I would like to see coherence. I would like to see that you have constantly an aim; even if it is not reminded by someone else, that you have within you, and that you then feel that you become responsible for the maintenance of that ideal.

Robert and Lynn will tell about the Guest House if you want to know. The different activities that we are engaged in, all of them have to be put on a very definite level. Because we will try experimentation ... by experimentation certain things, and after some time when it doesn't seem to work out, there is no reason we should continue. We are still in the throes of having bills to pay. There are still difficulties that are involved, of course, in the expenditures of money. There are still questions about the use of telephone, about the use of lights, not to be spendthrift with nails. All these kind of things, they depend on what is your attitude and your understanding, particularly when you handle tools that do not belong to you. That you step on each other's toes when they are not your own toes, as a punishment if you happen to do that, you step on your left foot yourself with your right foot—psychologically.

Try to grow up. Really make an attempt and be sincere.

I hope you'll have a good afternoon.

End of tape